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PUBLISHED EVERY FRIDAY.

Vol. X

LUDHIANA:—February 9th, 1906.

No. 6

FOREIGN TELEGRAMS.

London, Jan. 31.

Several rifts are noticeable in the Unionist party. Some demand the abandonment of fiscal reform, others point out the strong movement perceptible against the leadership of Mr. Balfour. The possibility of a split on that question early in the session is discussed.

The British Court goes into mourning for six weeks. The Kings of Greece, Norway and Sweden will attend the funeral of the late King Christian.

Prince Fredrick was proclaimed King of Denmark to-day. The Premier from the balcony of the Amalienborg Palace shouting:—"King Christian is dead. Long live Frederick."

London, Feb. 1.

Mr. Augustine Birrel, President of the Board of Education, speaking at Bristol last night, said that education would be the Bill of the Session, and he hoped that the Christianity all were anxious to impart to the children would not entirely disappear from the debates in Parliament. The Liberals sought a national settlement and he believed could obtain it without the least abandonment of the principles avowed, but no system could possibly be national unless it commanded general consent and for that forbearance must be shown to people differing from them.

During the past fortnight sixteen Anarchists have been executed without trial at Warsaw, fifteen of them being Jews.

The Mikado has given a donation of fifty thousand yen towards the relief of the famine-stricken in Northern Japan. There are now nearly a million people starving.

London, Feb. 2.

The interpellation affair in the Japanese Chamber led to a heated debate accompanied by violent altercations and uproar. The sitting had to be suspended. Confidence in the Government was finally voted by 384 against 166.

A CORRECTION states that yesterday's message referring to the Japanese interpellation should have read as follows:—"Much comment has been occasioned by an interpellation in the Japanese Budget Committee, to which the Minister for War made a brief affirmative reply. The interpellation pointed out that the Anglo-Japanese Treaty of Alliance necessitated an expansion of the Japanese army and that the British army was not realising that its development should be equal to that of the British navy, and that the matter needed improvement in order to avoid one-sided responsibility. It is understood that the Minister of War, in making his reply, merely had in mind Article VII of the Treaty of Alliance."

Of those arrested in the riot at Sainte Clothilde church seven-teen were detained, including Counts de Rochefortcauld and George Bourdon who are charged with assaulting the police.

Most serious disorders took place this afternoon in Paris at the Church of Deputies. A crowd of three thousand was inside the church barricaded the doors, and hurled stones on the roof and turned on the hose, while troops stormed the doors. Finally the

majority of the crowd were expelled, many drenched and bleeding. Enormous excited crowds gathered outside and incessant scuffles and affrays took place with the gendarmes who repeatedly charged with drawn swords. Several of the mob were wounded.

The authorities in Paris expect further scenes of violence, as the Catholic youth are determined to oppose inventories from being taken, and counter-demonstrations are being organised.

The German steamer *Sylvia* which struck a mine after leaving Vladivostok was laden with troops. Ten were killed and seven injured. The troops were landed on the ice at Cape Novosilsky.

London, Feb. 3.

Count Rochefortcauld has been sentenced to three months' imprisonment and several others to similar and shorter terms for assaulting the police in the riot at Sainte Clothilde church in Paris.

The taking of inventories in the Paris churches was proceeding to-day without any serious disorders.

London, Feb. 4.

The Polish Congress at Warsaw and the Jewish Congress at St. Petersburg have been prohibited.

London, Feb. 3.

Reuter's Peking correspondent states that the British Consul-General and municipality at Tientsin surrendered to Yuanshikai under promise of lenient treatment a policeman of the British settlement who, while controlling traffic, interfered with one of Yuanshikai's outriders. Nevertheless the Viceroy's magistrate sentenced the policeman to a thousand blows with a bamboo and three years hard labour. The affair illustrates the existing tension between the Chinese and foreigners.

Lady Strathcona has given a donation of ten thousand guineas to the Queen's Unemployed Fund stipulating that 9,000 guineas be devoted to emigrations to Canada.

Mr. George Herring has given 5,000 guineas to the Salvation Army shelters.

London, Feb. 4.

A strike has taken place among the Austrian-Lloyd Company's stokers and seamen at Trieste which prevents the departure of steamers.

London, Feb. 5.

Reuter's Peking correspondent states that Yuanshikai has dismissed Professor Tenney, Director of Education at Peking, because he is an American.

An armed band at Canton has looted the house of a missionary named Beattie and bound up the missionaries. Reuter wires from Hongkong that the Chinese guardboat refused to render assistance to Beattie.

The daily executions in Poland and the Baltic Provinces indicate the remorselessness with which repression is being carried out in Russia.

A *Daily Telegraph* despatch from Tokio says that the Togo Kisen Shipping Company is negotiating for the purchase of the Pacific Mail Company's fleet and intends to company's fleet and intends to compete with the German company, especially in Brazil.

Colonel Inagaki has been appointed Japanese Military Attaché in India.

Steps are being taken for the raising of beet sugar extensively on uncultivated land in Kent.



EDITORIAL NOTES.

The short extract we publish this week from the *Saturday Evening Post* of Dec. 9th on the folly of drinking ought to be creative of thought in two directions. In the first place, it should awaken those who are just beginning to indulge their taste for stimulants—that taste so easily aroused in every man—to a sense of their true position. They are experimenting with a force the real strength of which they cannot estimate. They may be able to control it, but then again it is only too likely to control them. No man can ever say with absolute certainty that he will be able to check his appetite for strong drink, when once it has struck root in his system. And its growth is so insidious that it has, in many instances become a vigorous plant, before the poor victim has begun yet to suspect that the seed has even germinated. This must be especially true in a land where the results of such indulgence are less familiar than they are alas! in countries across the ocean, where the spectacle of drunkenness enforces to a certain extent in the thought of every man, woman, and child the possible outcome of his or her once leaving the plain path of abstinence.

But the second line of thought started by this extract is a little different from the first. The article suggests the true form that arguments should take against this habit. How many times one is asked by inquirers "Does the Bible allow the use of intoxicants or does it teach total abstinence?" And those who hold that strict abstinence is a doctrine immediately deducible from Scripture are hard put to it to defend their position and at the same time the Christian character of their friends, who differ from them in their opinion regarding this matter. What the Bible does teach is that man, who is the object of God's supreme love, must avoid foolish things as well as those are openly and outwardly sinful. Idle words as well as profane and vile ones are to be repressed.

In regard to the body, man is to remember that it is God's temple. All intemperance defiles the body, and we are justified in condemning it; but all steps preceding it are under the scrutiny of the individual and his God, not of man's fellows. We can in general, however, recommend that God's people set an example of walking in easy paths, even when individually their eyesight may be keen enough, and their nerves strong enough to enable them to take more difficult and precarious ones.

DRIFTING WITH THE TIDE.

A great many people drift through life without aim or purpose or effort, says "Success." They float along the line of least resistance, avoiding all obstacles and shrinking from

anything that looks like hard work. Their great desire is to get "an easy job." They do not concern themselves at all as to whether or not there is any prospect of advancement in it, whether it offers any opportunity for self-development or not, or whether it is a stumbling-block instead of a stepping-stone to their future welfare. They have neither plan, nor programme, nor ambition to guide. They simply live for to-day, and literally, "take no thought for the morrow."

This happy-go-lucky policy can lead to but one thing—failure. Thousands who have adopted it have drifted, in old age, to begging in the streets, to dependence on grudging relatives, or to the almshouse. Many of these unfortunates, if they had taken stock of themselves in youth, or had taken the trouble to find out their success possibilities and had planned their lives along common sense, manly lines, might have contributed largely to the service of mankind and attained to honor and prosperity in their chosen callings.

Whenever I see a youth looking for "a soft snap," I pity him. There can be no doubt where he will end, if he does not change his tactics. If he does not brace up, take stock of himself, and put vim and purpose and energy into his life, he will surely join the great army of the "might-have-beens."

Oliver Wendell Holmes says that it does not matter so much where one stands as the direction in which he is moving. If you are working according to an intelligent plan; if you are trying to make everything you do a means of advancement to the goal you have in view; if your great ambition is, not to make yourself famous or rich or happy but to make your life mean something in God's world, go ahead, for you are moving in the right direction and will reach your goal. But if you are looking for an easy place, or running away from hard work; if you are too listless or indifferent or careless to take stock of yourself, to decide upon the path you wish to take, to look carefully ahead, but not too far ahead, or to make out an intelligent plan of action and follow it as nearly as you can, no matter where you stand, you are not moving in the right direction.

WOMEN IN VARIOUS FIELDS.

Miss Lilian Mary Small, who is a marine observer at Cape Cod, learned her work by assisting her father, who filled the place for forty years. Her duties are to scan the ocean and take note of all vessels within her range. The name, flag and other information is compiled and telegraphed every half-hour to the Boston Chamber of Commerce. Because of the frequency of storms and the consequent destruction of vessels and loss of life, it is necessary that ship owners and friends know promptly of any disaster. Miss Small is so well-acquainted with all vessels engaged in coast-wise trade, that she as readily distinguishes each, as one recognizes an acquaintance.

"For a world, and indeed, a nation, an eternal quietude comes. It is application the Gospel it profit a own soul his soul?" almost the

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A MAN'S SOUL.

By REV. G. B. F. HALLOCK, D. D.

"For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" This is indeed, a searching question. It is also a solemn question, an exceedingly important question, and it is a continuous question. It is a question which demands deep consideration from each individual to which it comes. It is a question of profit and loss, having its application in the realm of spiritual mathematics. In the Gospel of Mark it is expressed thus: "What shall it profit a man if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" It appears in the Gospel by Matthew in almost the same words.

For a man to lose himself is to lose his soul. For the man to be cast away is for his soul to be cast away. The object of the question is to awaken in men a sense of the incomparable worth of the soul.

Every man has a soul. In fact, as we have intimated, man is a soul. The soul is the man. The soul is the chief thing. We once read of a woman whose house was on fire. She was very active in removing her goods, but forgot her child, who was asleep in the cradle. At last she thought of her hoar babe, and ran, with earnest desire, to save it. But it was now too late; the flames prevented her from crossing the threshold. Judge of the agony of mind which wrung from her the bitter exclamation: "Oh, my child! my child! I have saved my goods, but have lost my child!" The soul is the chief thing. Care for that is the first and chief duty. Let us try to grasp the thought, to turn into reality the great fact that we have a soul. Did you ever hear how Fichte used to awake the consciousness of his hearers? He pointed to the wall—the white wall. "Gentlemen," said he, "I want you to think the wall? Have you thought the wall? Now think the man that thought the wall." Do that. Try it. Think the man that thinks the wall, and the world and all external things. To do that is to realize ourselves, our soul.

Man's soul is of infinite value. "It is a kind of angelical thing." "The soul is a jewel, a diamond set in a ring of clay; the soul is a glass in which some rays of the Divine Glory shine; it is a celestial spark lighted by the breath of God." The soul is of inestimable value in view of its capacity—its capacity of understanding, its capacity for moral perfection, its capacity for pleasure

and delight. Think of its power. It can sin. It can thwart God's desire. It has actual power to disturb the universe. It can suffer. Oh, how it can suffer! remorse, self-reproach, despair. If there was no other way, we might estimate the greatness of the soul by its power to suffer. It can think. How it can think! It can be even wild with thought, and rends the poor body as the strong wind rends oaks and rocks! The infinite value of the soul is seen in its origin, in its operations, and in its redemption. No one who thinks for a moment of the price paid by Christ, of what it cost God the Father, God the son, and God the Holy Ghost to redeem the soul can doubt its infinite worth.

When we get to speaking of the soul's worth we have gotten into a region where earth's mathematics fail for computation. We have read of a converted Jew who was pleading for the cause of the society through whose instrumentality he had been brought to a saving knowledge of Christ: He was opposed by a somewhat hard and practical man who spoke lightly of the objects of the society and of its efforts, saying "he did not suppose they would convert more than a hundred altogether." "Be it so," replied the Jew. "You are a skilled calculator; take your pen now, and calculate the worth of one hundred immortal souls!"

A man's soul can be lost. To be lost is to wander into the far country and try to feed the angel nature with husks. We are all by nature in danger of losing our souls. One may murder his soul by flagrant sin and the serving of lusts and pleasures. One may poison his soul by taking up with error or some false religion. One may starve his soul to death by neglecting, or by trifling or by indecision. It does not take much trouble to ruin a soul. It may be done by doing nothing. One may sit still and just drift to destruction—over the falls to eternal death.

Often, during a recent journey among the Alps, we saw a small black cross planted upon a rock, or on the brink of a torrent, or on the verge of a highway. We were told that they were to mark the spots where men had met with sudden death by accident. Solemn reminders these of our mortality! But they may well suggest the further thought: What if the places where men seal themselves for the second death could be thus manifestly indicated—what a scene would this world present! Here the memorial of a soul undone by yield-



ing to a foul temptation; there a conscience seared by the rejection of a final warning; yonder a heart forever turned into stone by resisting the last tender appeal of love! The world would scarce contain the sorrowful monuments which might be erected over spots where spirits met their ruin from sinning against love and light and Gospel truth.

The loss of the soul is the greatest loss any one can suffer. When Francis I lost the important battle of Pavia, he described it by saying: "We have lost all but honor." But there is absolutely nothing to qualify or mitigate the loss of the soul. It is the loss of losses, the death of deaths a catastrophe unequalled in extent and unparalleled in its awfulness.

"What shall it profit a man if he gain the whole world and lose his own soul?" The gain of the world compared with the loss of the soul is exceedingly uncertain gain. There is a doubt about it. "If." It is exceedingly difficult to gain. Multitudes of people strive for it with all their might and all their lives long. How few are able to get even a little of the world's gain. And when they get it, how trifling it is—a few glittering dollars, or some paper bonds or notes they lay away in a drawer. It is unsatisfactory gain. It is very temporary gain. At the longest no one has it more than a few years. "What shall a man give in exchange for his soul?" Esau made a bad bargain when he sold his birthright for a mess of pottage. Judas made a bad bargain when he sold Jesus for thirty pieces of silver. He makes a bad bargain, who, to gain the whole world, loses his own soul.

But, happy fact, a man's soul can be saved. It can be saved because Christ died on the cross to save it, because Christ still lives and is able to work with mighty power, because the promises of his Gospel are full, free and unconditional. Do not neglect your soul. "Believe on the Lord Jesus Christ and thou shalt be saved."

Rochester, N. Y.

—:0:—

The stroke of a lion's paw is the third strongest force in the animal world. The first is the blow of a whale's tail, and the second the kick of a giraffe.—*Exchange.*

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one. *Ruskin.*

THE POWER OF THE WORD.

A unique personality was George Bowen, a missionary who lived thirty years ago in Bombay. Not connected with any Mission Board, though a Presbyterian, he carried out his own ideas concerning Christian work in his own way. He lived with the people, ate their food and as much as possible conformed himself to their ways. Highly esteemed by Europeans and natives, besides preaching he conducted a paper and was untiring in quiet work for Christ and the people.

I greatly longed to meet him and rejoiced in the opportunity of doing so while we waited for our vessel in Bombay. I said to myself, "Here is a man who after apostolic models is laboring in such a way as must surely bring a special blessing and the seal of God's favor. If I expected to find a man austere and John Baptist-like I was mistaken, for he was most gentle, sympathetic and appreciative, enjoying the society of fellow-Christians, and ready to respond to social invitations. I asked him eagerly concerning fruits of his work. He replied that he did not know certainly of a single convert, though he had heard of men being baptized after leaving Bombay.

His history is interesting. Born near the Hudson, of good family, and with ample means, with a brilliant mind highly educated, he was an unbeliever. He became engaged to a lovely Christian girl, but she died. On her deathbed, she asked him to promise that he would read the Bible. For her sake he began to read, and like many others found that he had never really known this precious Word. As he read, God's Spirit came and enlightened his mind and all became new. His doubts vanished; he gave himself to Christ and to the ministry; never married; lived and died a happy, useful devoted follower of Jesus, carrying the light he had received to those who are in darkness. His little of book devotional readings is original and helpful.

Oliva.

—o—

THE COST OF BEING A CHRISTIAN.

This phrase is borrowed. You have heard something like it a thousand times. Then it meant cost in giving up sin and making bold to confess Christ. Here it has an entirely new and a strictly commercial sense. It means cost in dollars and cents. Do not be frightened, and remark that religion is something spiritual, something too superhuman to be associated with so sordid a thing as money. Not a bit of it. A man's religion, if he has any, costs him in silver, gold, and greenbacks, and, if it doesn't, he hasn't any religion. His bills for the support of the local church, for colleges and seminaries, for heathen at home and heathen abroad, are as much part of his legitimate expense account as for boots and shoes, bread and meat, rent and

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concerts. If he is a Christian, he does not squirm when he puts the religious items into his budget of the year's expenses, and, if he has to economize, he does not begin by striking out his religious expenses but by scaling down some of the others. He is just to God and the greatest cause in the world before he is generous to himself. Now just how much it costs to be a Christian depends a great deal on the degree of a man's enlightenment, and somewhat on his consecration. Some people do not know any better than to give five dollars a year to all religious purposes out of a \$1,000 income. Probably two of the five are not spent for a religious newspaper. And some men with stingy souls would almost pray not to be enlightened any further lest it might cost more, for there is no disputing that there is a certain proportion between a man's Christian intelligence and the amount it costs him to be a Christian. What does it cost you? Look over your last year's check-book and make comparisons.

—The Lutheran.

THE FOLLY OF IT.

About ninety out of every hundred murders, the world through, are done by habitual drinkers when drunk. In some countries the proportion is less, in others greater; in none does it fall below eighty in the hundred. For other crimes the statistics are less complete; but we know that the crimes are all plotted in the dives and dens that flourish through the drink habit. Finally, the whole business issues from the instinct for sociability. Two friends meet and wish to have a talk. The convenient place is the saloon; the natural aid to free conversation is drink.

It is a stupid performance. Nothing is worse for the general fibre of the body than gulping down liquids, other than water—water being one of the two great free natural foods of the body. To drink "soft stuffs" or "hard" is more less to poison and debilitate one's self.

The remedy? It is the universal remedy—the spread of good sound common-sense, enlightened by knowledge of the constitution of the body and the value of, and the ease of, health. It is not easy to induce men to stop things because they are mildly wicked—the mania for being a little of a "cuss" is not confined to college boys. But it is very easy to stop anything that comes to be regarded as stupid and silly.

(The Saturday Evening Post.)

In cleaning the front of a bank building in London, the workmen found a pigeon's nest made of hairpins, of which there were hundreds plaited and matted together into a solid whole. The nest was oval in shape, about eight inches across in its widest part and six and a half inches in its narrowest. Every description of hairpin had been used in building it.—*Selected.*

THE RIBBON FISH.

A strange denizen of the deep is the so-called ribbon fish. This creature is one of the most beautiful of all fishes. It resembles a white or silver ribbon slashed with black. A long fin extends its entire length, and over the head forms a number of plumes or pompons of a vivid red, that in long specimens might easily be taken for a mane waving to and fro. That this delicate ribbon fish attains a large size is generally believed, as large specimens have been captured.

Some years ago a fisherman was hauling a net on the coast of Scotland, when it was found that some heavy weight was holding the net back. Additional help was obtained, and a dozen men finally hauled in a monster fish which was estimated to weight eight hundred pounds. It was a gigantic ribbon fish, thirty feet or more in length, so long and heavy that it required the efforts of half a dozen men to carry it along the deck. It was a veritable sea serpent, and extending from its head were tall deep red or scarlet plume-like fins which formed a sort of "mane," frequently described as being seen on the typical sea serpent. If these fishes attain a length of thirty feet, there is no reason why they should not exceed this, and it is very possible that some of the sea serpents which have been observed at various times were gigantic ribbon fishes which came up from the deep sea and moved along with undulating motion at the surface.

—*Leaves of light.*

A NEW GREAT LAKE.

In the extreme southeastern part of California is a great valley which in some parts is two hundred and sixty feet below the sea level. The conformation of the country shows that it was formerly connected with the Gulf of California and was filled with salt water. In time it became separated from the sea, and the water evaporated, leaving the great depressed valley an alkali desert. A year ago, when the Colorado River was low, a canal was dug for the purpose of irrigating a part of the valley. Last winter during a time of high freshet the river cut out the banks of this canal so that for about five months the greatest part of the water of the Colorado River has flowed into this depressed valley. Already a lake eighty miles long and thirty miles wide has been formed, and the water is rising at the rate of about one inch a day. The Southern Pacific Railroad has been obliged to change the location of its roadbed to avoid the water and one station has been wholly submerged. Mr. George Y. Wisner of Detroit, a member of the International Waterways Commission, gives it as his opinion that eventually a million acres will be submerged, and a great fresh water lake will be formed. Engineers have tried to restore the channel of the river to its old bed but have been unsuccessful. Of course the land that is covered with water will be lost to use, but according to the processes of nature the formation of this great lake will change the whole region about it from a desert into a land of great fertility.

—Watchman.



CHEER UP.

Cheer up! The world is taking your photograph. Look pleasant. Of course you have your troubles—troubles you cannot tell the policeman. A whole lot of things bother you, of course. Business worries or domestic sorrows, it may be, or what not. You find life a rugged road whose stones hurt your feet. Nevertheless cheer up.

It may be your real disease is selfishness—ingrown selfishness. Your life is too self-centred. You imagine your tribulations are worse than others bear. You feel sorry for yourself—the meanest sort of pity. It is a pathetic illusion. Rid yourself of that, and cheer up.

What right have you to carry a picture of your woe-begone face and funeral ways about among your fellows, who have troubles of their own? If you must whine or sulk or scowl, take a car and go to the woods or to the unfrequented lanes.

Cheer up! Your ills are largely imaginary. If you were really on the brink of bankruptcy, or if there were no thoroughfare through your sorrows, you would clear your brows, set your teeth, and make the best of it.

Cheer up! You are making a hypothetical case out of your troubles and suffering from a self-inflicted verdict. You are borrowing trouble and paying a high rate of interest.

Cheer up! Why man alive, in a ten-minute walk you may see a score of people worse off than you. And here you are digging your own grave, and playing pall-bearer into the bargain. Man alive, you must do your work! Smile, even though it be through your tears which speedily dry. And cheer up!—Young Folks.

A TURKISH LEGEND

A certain pasha, dead five thousand years,
Once from his harem fled in sudden tears,
And had this sentence on the city's gate
Deeply engraven, "Only God is great."

So these four words above the city's noise
Hung like the accents of an angel's voice,
And evermore from the high barbican
Saluted each returning caravan.

Lost is that city's glory. Every gust
Lifts, with crispy leaves, the unknown pasha's dust,
And all is ruin, save one wrinkled gate
Whereon is written, "Only God is great."

—Thomas Bailey Aldrich.

LEAD KINDLY LIGHT.

As many of our readers and probably unacquainted with the last stanza of this hymn, we herewith print it in its original form.

Lead kindly light, amid the encircling gloom

Lead Thou me on;

The night is dark and I am far from home,

Lead Thou me on;

Keep Thou my feet; I do not ask to see

The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou

Shouldst lead me on.

I loved to choose and see my path, but now

Lead Thou me on;

I loved the garish day and spite of fears,

Pride ruled my will, remember not past years.

So long thy power has blessed me, sure it still

Will lead me on.

O'er moor and fen, o'er crag and torrent, till

The night is gone.

And with the morn those angel faces smile,

Which I have loved long since and lost a while.

Meanwhile, along the narrow rugged path

Thyself hast trod;

Lead, Savior, lead me home in childlike faith,

Home to my God,

To rest forever free from earthly strife

In the calm light of everlasting life!

—:—

A GENTLE WORD.

"A kindly word and a tender tone—

To only God is their virtue known;

They can lift from the dust the abject head,

They can turn a foe to a friend instead,

The heart close-barred with passion and pride

Will fling at their knock its portals wide;

And the hate that blights, and the scorn that
sears,

Will melt in fountain of childlike tears.

What ice-bound barriers have been broken

What rivers of love been stirred,

By a word in kindness spoken,

By only a gentle word."

—:—

—Ex.

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